NAHNU ANSARULLAH

An Educational and Spiritual Publication of Majlis Ansarullah - Canada

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Assalamo Alaikum wa Rehmatullah,

Dear Ansar brothers,

We are delighted to present to you the third edition of *Nahnu Ansarullah* for the year 2023. This edition features a comprehensive report on the virtual Mulaqat of the National and Regional Majalis Amila, as well as Zau'ma Ansarullah Canada, with our beloved Huzoor, Hazrat Khalifatul-Masih V[aa].

We encourage you to read this report as it contains the recent instructions from our beloved Huzoor[aa] to all Canadian Ansar. Along with various instructions, Huzoor[aa] has also directed the Isha'at Department to elevate *Nahnu Ansarullah* to a monthly publication. The team has already initiated the process, and *Insha 'Allah* starting from January 2024, you will receive the magazine every month.

This transition to a monthly publication creates a wonderful opportunity for all of you to showcase your writing skills. We eagerly welcome articles on a wide range of subjects, including religion, economics, technology, health, and science, among others. Please send us your articles and our team will collaborate with you to ensure their publication.

As always, we humbly request your valuable feedback, comments, and articles. Together, we are dedicated to enhancing this publication for every Nasir, *Insha 'Allah.*

Jazakumullah,

Safi Rajput

Editor

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HOLY QUR’AN

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O ye who believe! when it is said to you, ‘Make room!’ in your assemblies, then do make room; Allah will make ample room for you. And when it is said, ‘Rise up!’ then rise up; Allah will raise those who believe from among you, and those to whom knowledge is given, to degrees of rank. And Allah is Well-Aware of what you do.

O ye who believe! when you consult the Messenger in private, give alms before your consultation. That is better for you and purer. But if you find not anything to give, then Allah is Most Forgiving, Merciful.

(Al-Qur’an; Chapter 58, Al-Mujadalah; verses 12-13)

Short Commentary:

As in the preceding verses the subject of holding an assembly was dealt with, it was in the fitness of things that the ethics and etiquette of an assemblage should also be pointed out and this has been done in the present verse.

The commandment contained in the verse is of a general nature, but it may also have special application for a particular assembly in which the Holy Prophet (ﷺ) was present. The believers have been enjoined, in this verse, to have due regard for the precious time of the Holy Prophet (ﷺ) and as a compensation for taking his time to spend some money in charity before going to him for consultation. *(Five Volume Commentary)*

HADITH

Keeping company with righteous people and avoid bad company

عَنْ أَبِي مُوسَى العشرى، قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ؛
"إِنَّمَا مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوْءِ كَحَامِلِ الْمِسْكِ وَنَافِخِ الْكِيرِ فَحَامِلُ الْمِسْكِ
إِمَّا أَنْ يُحْذِيَكَ وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً وَنَافِخُ الْكِيرِ إِمَّا أَنْ
يُحْرِقَ ثِيَابَكَ وَإِمَّا أَنْ تَجِدَ رِيحًا خَبِيثَةً"
(صحیح البخاری حدیث ۲۱۰۱)

Hazrat Abu Musa Al-Ashari[ra] narrates that the Messenger of Allah (ﷺ) said,

“The similitude of good company and that of bad company is that of the owner of musk and of the one (iron-smith) blowing bellows, and the owner of musk would either offer you free of charge or you would buy it from him or you would smell its pleasant odour, and so far as one who blows the bellows is concerned, he would either burn your clothes or you shall have to smell its repugnant smell.”

(Sahih al-Bukhari 2101)

SO SAID THE PROMISED MESSIAH[AS]

The Importance of Surrounding Yourself with the Right People

"When a person sits in the company of a righteous and truthful individual, virtue manifests within them. However, those who abandon the company of the righteous and choose to associate with the wicked, they are influenced by their evil. That is why there is emphasis and warning in the Holy Qur'an and Ahadith to refrain from bad company. It is also written that when disrespect to Allah and His Messenger (ﷺ) is witnessed in a gathering, one should immediately leave that gathering. Otherwise, those who do not rise against disrespect are counted among them.

The one who associates in the company of the truthful and the righteous also becomes a partaker of their virtues. Hence, it is of utmost importance that a person acts upon the guidance of:

"Be with the truthful"

It is mentioned in the Hadith that Allah sends angels to the gatherings of the righteous. They come to those pure gatherings and when they return, Allah asks them what they have witnessed. They reply that they have witnessed a gathering where Your remembrance was being made. However, there was one person who was not among them. Then Allah says that even that person is counted among them because "birds of a feather flock together."

It is evident from this that the company of the righteous brings great benefits. Unfortunate is the person who remains distant from such company."

Mulfoozat Vol 3, p 507 (Translated from the Urdu Edition of 1988)

The Path of Guidance
Hazrat Mirza Masroor Ahmad[aa]

The Etiquettes of Gatherings and the Importance of Virtuous Gatherings

Allah Almighty has created human beings as the noblest of creatures. He has instructed them to live in society, to be united, and to be divided into various nations and families. However, along with this, Allah the Exalted has also commanded them to worship Him and fulfill the rights of His creation, uphold high moral standards and continue to progress in them, utilizing bestowed intellect and using it to further polish them through hard work.

Therefore, to live in this society and fulfill the rights of your fellow human beings, Allah has commanded that you manifest the qualities of character. A believer should especially pay attention to the rights of those gatherings in which an Ahmadi also participates in spirituality. Hence, various types of gatherings exist, some for worldly purposes and others for religious purposes. But for a believer, even worldly gatherings, if conducted with fear, awe, and consciousness of Allah, become a means to attain His pleasure.

The Holy Qur'an provides advice in different ways for those who organize gatherings. It states that whether your gatherings are for religious purposes or worldly gains or for personal benefits, always consider the feelings of others. If you are My servant, only good should come from your mouth. The command is always to say what is the best (يَقُوْلُوا الَّتِيْ هِيَ اَحْسَن).

If you do not follow this, then Satan will continue to sow corruption in your society, in your gatherings. Remember that it is in the nature of Satan to be your enemy. Therefore, whether you are sitting in your home, gathering with your wife and children, or gathering with your family for some function, whether it is a business meeting or a religious gathering, whether it is a meeting of auxiliary organizations or Ijtima, wherever you may be, if you engage in conversation that ignites the heart, regardless of the type of sarcastic remarks, or if you are not adhering to the manners and principles of that gathering, then surely corruption will arise there. And that is exactly what Satan desires. Therefore, if you are a true believer, make efforts to save yourself from this corruption through your words and actions

(Friday Sermon, July 16, 2004)

NURTURING HARMONIOUS AND AFFECTIONATE HOMES AND BUILDING STRONG BONDS WITH CHILDREN

Amila of Majlis Ansarullah Canada meets Beloved Huzoor[aa]

Contributions: Al-Hakam, Muhammad Musa, Qa'id Isha'at and Mukarram Nazir

The Amila of Majlis Ansarullah Canada was blessed with the opportunity to meet Hazrat Amirul Momineen, Khalifatul-Masih V, may Allah be his Helper, in a virtual mulaqat on June 4, 2023.

Muhammad Musa Sahib, the Qa'id Isha'at Majlis Ansarullah Canada, has reported that the mulaqat request was initially submitted by the Sadr Majlis Ansarullah in March 2023. Gracious approval from our beloved Huzoor[aa] was granted on 27th May 2023. Subsequently, MTA Canada was promptly approached for preparations at the preferred venue, Aiwan-e-Tahir.

To facilitate registration, an online form was created and distributed among all national and regional amila members, as well as the zu'ama of various majalis across Canada. Members from all corners of Canada traveled to Peace Village to partake in this historic audience.

On the day of the virtual mulaqat, all participants were present, eagerly waiting to have an audience with beloved Huzoor[aa]. The mulaqat started with the arrival of Huzoor[aa], and after conveying salaam, Huzoor[aa] asked, "is it just the amila of Majlis Ansarullah Canada or all the ansar of Canada?" Abdul Hameed Waraich Sahib, Sadr Majlis Ansarullah Canada, said that the Qa'ideen of the national majlis-e-amila, regional zu'ama and their amila, the nazimeen-e-a'la and their amila, and all zu'ama were present.

Huzoor[aa] led everyone in silent prayer, after which, the members had the opportunity to introduce themselves.

Seated to Sadr Sahib's right was Sohail Saqib Sahib, Naib Sadr Awwal, who is a missionary serving as a teacher in Jamia Ahmadiyya Canada. Huzoor[aa] asked him about the duties assigned by Sadr Sahib. Sohail Saqib Sahib reported he has been assigned various duties by Sadr Sahib and oversees the Isha'at Department. Huzoor[aa] enquired if any Majlis Ansarullah magazine was printed regularly, to which Sohail Saqib Sahib replied that they had a quarterly magazine called Nahnu Ansarullah. Hearing this, Huzoor[aa]

remarked, “Despite the large number of ansarullah in Canada, you are still publishing it quarterly.” Sohail Saqib Sahib replied that they would make efforts to turn it into a monthly publication.

Nasir Ahmad Sahib, Naib Sadr, reported his tasks included overseeing the committee responsible for compiling, editing, and preparing the history of Majlis Ansarullah Canada. Huzoor[aa] enquired about the progress of the work, to which Nasir Ahmad Sahib responded that they had collected information spanning the years 1977-2022. Huzoor[aa] asked when Majlis Ansarullah started in Canada to which Nasir Sahib said that Majlis Ansarullah started in 1977, but the first Sadr who was elected came into office in 1991. Huzoor[aa] enquired about the identity of the first Za‘eem-e-A‘la. Nasir Ahmad Sahib said that the first Za‘eem-e-A‘la was in 1977, but he could not recall the name.

Muhammad Kaleem Sahib was the next to report. He said that he was serving as Qa’id Maal. During the conversation, Huzoor[aa] asked him about his hometown in Pakistan and how long he had been in Canada.

Khalid Mahmood Sharma Sahib reported that he was serving as Qa’id Talim. He said that his responsibilities included preparing the quarterly exams and creating the syllabus. Huzoor[aa] asked him about the number of individuals who took the exam in the previous year and which books were assigned for study. Khalid Mahmood Sharma Sahib replied that the exams were conducted quarterly, and they had already completed two quarters. Regarding the books, he mentioned that for the first quarter, they had assigned the book *Our Teaching*, while for the second and third quarters, the book *Shahadatul Qur’an* was set. Lastly, for the fourth quarter, he stated that the book *Nishan-e-Asmani* was selected. Huzoor[aa] enquired if the Ansar study these books. Khalid Mahmood Sharma Sahib responded that he had noticed a decrease in the Ansar’s attention towards studying. Huzoor[aa] then asked about the percentage of participants in the last quarter’s exam. Khalid Mahmood Sharma Sahib informed him that 45% had taken part. Huzoor[aa] enquired if the national, regional, and local Amila members also participated in the exam and advised that they should all do so.

Sanaullah Khan Sahib mentioned he had been serving as a Naib Sadr for the past two years. He reported that he was overseeing two regions and expressed his commitment to implementing any instructions given to him. Huzoor[aa] asked him about the number of Ansar in these two regions. Sanaullah Khan Sahib replied that there were approximately 495 Ansar in the Toronto West region and 439 in the Prairies region.

Atta-ur-Rab Sahib mentioned that he was serving as a Naib Sadr. On seeing him, Huzoor[aa] smiled and in a light-hearted comment, remarked, “Judging by your health, it seems like you should be assigned the duty of Ziafat.” Atta-ur-Rabb Sahib reported that he had been given the responsibility of overseeing two regions. Huzoor[aa] enquired about the date of the ijtima, to which Atta-ul-Rabb Sahib responded that it would take place in the third week of August.

Faisal Ahmad Khan Sahib, Qa’id Tajnid, reported that they had been making efforts to manage the tajnid for the past four years. He also mentioned that they had developed software for the purposes of recording the tajnid, and emphasised that they were continuously updating the tajnid.

Muhammad Musa Sahib, Qa’id Isha’at, had the opportunity to introduce his duties. On seeing him, Huzoor[aa] lovingly remarked that he had aged. Huzoor[aa], referring to the quarterly magazine, said to Muhammad Musa Sahib that the magazine should be printed more frequently to ensure a larger readership. Huzoor[aa] also emphasised the importance of the amila members reading it regularly; “otherwise, it’s a waste of potential,” Huzoor[aa] added. Huzoor[aa]

said the articles published should cover a wide range of topics, and efforts should be made to encourage more writers among the Ansarullah as it is also a responsibility of the Isha'at department. Huzoor[aa] proposed holding an article writing competition to encourage more writers to come forward.

Mian Muhammad Naeem Sahib, Mu'awin Sadr, reported that he oversaw Majlis Ansarullah properties and Ziafat. Huzoor[aa] enquired about the location of the properties, to which Mian Muhammad Naeem Sahib replied that Majlis Ansarullah had three properties, all of which were located in Peace Village. Following this, Naseer Ahmad Mirza Sahib and Mian Muhammad Naeem Sahib, Rukn Khasoosi, introduced themselves.

During the conversation with Attaul Majeed Zafar Sahib, Qa'id Tarbiyat, Hazrat Khalifatul Masih[aa] enquired about the number of Ansar who offer salat in congregation. Attaul Majeed Zafar Sahib replied that significant work was required in this area and mentioned that, based on the available data, around 50% offered their salat. Huzoor[aa] expressed concern and remarked,

"If attention is not given to prayer [Salat] by the Ansar [at such an age], then when will it be?" Huzoor[aa] said that they should be given reminders about offering Salat and reciting the Holy Qur'an and its translation from time to time.

Attaul Majeed Zafar Sahib further reported some of the duties they carried out during the month of Ramadan. Upon hearing this, Huzoor[aa] remarked that he should work and fulfil these duties throughout the year.

While speaking with Muhammad Daud Sahib, Za'eem-e-A'la Muaqami, Huzoor[aa] enquired about the number of Ansar. In response, Muhammad Daud Sahib stated that the total tajnid in Peace Village was 491. Attal Muhayuddin Sahib, Additional Qa'id Maal, reported that his duties included accounting, bookkeeping, and managing the bank accounts. Kashif Arshad Sahib, Additional Qa'id Isha'at, reported that he was working on updating and uploading various content on their website. Syed Saleem Ahmad Sahib, Additional Qa'id Tarbiyat, reported that his work involved collecting data and sharing it with all regions.

Syed Faruq Shehzad Sahib, Qa'id Waqf-e-Jadid, reported that last year they had contributed 38% of the total Waqf-e-Jadid contribution by the members of Canada Jama'at. On hearing this, Huzoor[aa] said, "You have done an excellent job!"

While speaking with Dr Mirza Tahir Ahmad Sahib, Additional Qa'id Tabligh, Huzoor[aa] asked how many bai'ats he had secured this year. In response, Dr Mirza Tahir Ahmad Sahib replied that so far they had been able to secure four bai'ats through their efforts.

Aasim Bhali Sahib, Qa'id Umumi, reported that there were 110 majalis, and all of them would submit their reports. Huzoor[aa] enquired if remarks or feedback were provided for the reports. Aasim Bhali Sahib replied that efforts were being made, and feedback was being given on most of the reports. Huzoor[aa] said that they should strive to provide remarks for all of the reports.

While speaking with Muhammad Afzal Malik Sahib, Additional Qa'id Umumi, Huzoor[aa] asked if he was currently working or if he was retired. To which he replied that he worked at a bank. Fakhar Chughtai Sahib, Additional Qa'id Umumi, reported that his duty involved software development. Muhammad Ahmad Sahib, Mu'avin Sadr, reported that he was overseeing three regions and two departments. Additionally, Nasir Iqbal Sahib, Mu'avin Sadr, had the opportunity to introduce himself.

Muhammad Arshad Malik, Qa'id Talim-ul-Qur'an

and Waqf-e-Arzi, reported that classes were being held for Ta'lim-ul-Qur'an. He mentioned that thus far, 1060 classes had been conducted in various majalis and regions. Regarding Waqf-e-Arzi, Huzoor[aa] suggested encouraging Amila members to participate in it.

Shafique Ahmad Khan Sahib, Qa'id Tahrik-e-Jadid, reported that they had contributed 35% of the total Jama'at contribution for the year. Then, Muhammad Akbar Bhatti Sahib, Qa'id Zihanat wa Sehat-e-Jismani, reported that a detailed plan had been made, and he added that they were organising a cricket tournament and a volleyball tournament. Next, Fatih-ud-Din Sahib reported that he was serving as the auditor.

Rumi Sahi Sahib and Saud Ahmad Sahib, both serving as Naib Qa'ideen Isaar, had the opportunity to introduce themselves. Following that, Qa'id Isaar reported that seven charity walks were held in various regions across the country. He added that these charity walks were conducted during the summer months until September. Huzoor[aa] enquired about their contributions to Humanity First. In response, Qa'id Isaar stated that whenever required, they would provide support. He cited the example of their aid during the recent Turkey earthquake. Additionally, he mentioned that they were currently working on a water treatment plant in Belize.

Huzoor[aa] then encouraged them to initiate a humanitarian project in Africa. Huzoor[aa] said that Ansarullah should establish a hospital or undertake a significant project in Africa. He cited the example of Majlis Ansarullah in the UK, which has established an eye institute in Burkina Faso. Huzoor[aa] emphasized that Ansarullah Canada should also engage in such endeavours.

Qa'id Isaar mentioned that they were currently involved in a water-well project and considered undertaking a significant project once the water-well project is completed.

Imtiaz Khwaja Sahib, Mu'awin Sadr, reported that he was assisting in the Maal, Isaar, and Sehat-e-Jismani departments.

Next, Shakeel Ghuman Sahib, Naib Qa'id Zihanat wa Sehat-e-Jismani, Suhaib Qurashi Sahib, Naib Qa'id Maal, and Attaul Qayoom Sahib, Naib Qa'id Umumi, introduced themselves. Then, Muhammad Abdullah Sahib, Qa'id Tarbiyat Nau Mubai'een, reported that there had been eleven nau muba'een in the last three years. Huzoor[aa] enquired about the origin of the new converts. Muhammad Abdullah Sahib responded that there were three Canadians, four from Pakistan, two from India, and two from Arab countries.

Following this, Daud Ismael Sahib, Nazim-e-A'la Ilaqa Western Canada; Asad Saeed Sahib, Naib Qa'id Tarbiyat; Mahmood Ahmad Mubashar Sahib, Naib Qa'id Tabligh; Masood Ahmad Sahib, Naib Qa'id Isha'at; and Mirza Waqas Ahmad Sahib, Additional Qa'id Ta'lim, had the opportunity to introduce themselves.

Thereafter, during the remaining time, some members had the chance to ask Hazrat Khalifatul Masih[aa] some questions.

Daud Ismael Sahib, Nazim-e-A'la Ilaqa of Western Canada, stated that it has been observed that children growing up in the West have a communication gap with their parents, and as a result, they are unable to freely express their thoughts. He sought Huzoor's[aa] advice on what parents should do to alleviate this gap.

Hazrat Amirul Momineen[aa] responded by mentioning that he has addressed this matter in his meetings, sermons, speeches, and mulaqats. He emphasised that in the early stages, a child is naturally attached to their parents. Huzoor[aa] added that if parents maintain this attachment and encourage open communication, even as the child grows older and ventures outside, they should make it a habit to share their

experiences and listen to what the child has to say. Huzoor[aa] stressed the importance of children having confidence that their parents will truly listen to and acknowledge what they share. He also mentioned that there are indeed parents who follow this approach, and as a result, their children remain closely connected to them.

Huzoor[aa] mentioned that some people argue that children spend excessive time in school or remain outside, which leads to various influences. Huzoor[aa] added that when the home environment is peaceful and children perceive a friendly relationship with their parents, they tend to share many things and prefer spending time at home. In Western society, children attend school for approximately 170 days a year, leaving the remaining time to be spent with their parents at home. If a child chooses to go out and play with friends, it would typically be for a couple of hours. However, if a child is consistently spending six to eight hours outside, it reflects the parents' shortcomings. It implies that the child is not content with the home environment provided by the parents.

Parents need to dedicate time to their children, ensuring that the children feel and understand their parents' compassion towards them, Huzoor[aa] added.

Huzoor[aa] emphasized the importance of explaining the teachings of Islam to children, especially in relation to the societal issues prevalent today. Huzoor[aa] added that one effective way to do this is by crafting stories that convey the message. Parents should engage in discussions about how Islam guides and supports us, as well as what Allah has conveyed on these matters. It is crucial to help children understand the qualities of a virtuous Ahmadi child and how they should conduct themselves. Huzoor[aa] acknowledged that parents sometimes shy away from discussing certain topics, even though the child may have unanswered questions. In such situations, Huzoor[aa] advised parents to take the initiative and start the conversation.

Huzoor[aa] said that it is essential for children to recognise that everything parents do is for their well-being and benefit.

Huzoor[aa] then turned to Sadr Sahib and said, "We have many Qa'ideen, nazimeen, and muntazimeen present here, and, Masha'Allah, the Canada Jama'at is sizable." Huzoor[aa] mentioned that since there are numerous nazimeen, if another meeting takes place, they would have the opportunity to introduce themselves.

Hazrat Khalifatul Masih[aa] said, "May Allah enable Canada's Ansarullah to fulfil their obligations in the right manner," along with fulfilling the rights of their children, of future generations, and of the Jama'at. "However, none of this can be achieved without sacrifice", Huzoor[aa] said.

Huzoor[aa] emphasised that Ansarullah, being mature individuals, should make concerted efforts to understand how they can nurture and prepare the next generation. If any sense of laziness arises, it should be overcome. Huzoor[aa] stressed the importance of active participation from the majalis at every level and highlighted that all amila members, particularly the nasir members, should cultivate a special relationship with Allah. Huzoor[aa] placed significant emphasis on offering prayers and reciting the Holy Qur'an. Huzoor[aa] said that when such an environment is established within households, it ensures the fulfilment of the rights of both spouses and children.

Huzoor[aa] acknowledged that it is a significant challenge in Western countries, particularly in the present era, where there is widespread openness to indecency both within schools and in general society. However, Huzoor[aa] pointed out that this indecency is not labelled as such in Western countries; rather, it is often portrayed as progressive education of the modern era. Huzoor[aa] clarified that this is not genuine

education but rather an agenda propagated by those who oppose the Almighty God. Huzoor[aa] emphasised that it is the duty of every nasir to understand how to effectively counter this agenda.

In the end, Huzoor[aa] emphasised, "It is essential for everyone to foster a personal relationship with Allah, the Almighty."

Hazrat Amirul Momineen[aa] then conveyed his salaam to all members, and the mulaqat came to a successful end.

After the mulaqat, participants expressed an array of heartfelt emotions, a few of which are as follows:

Mirza Waqas Ahmed Sahib, the Additional Qaid Talim, conveyed, "Alhamdulillah, we were profoundly blessed to have the opportunity to be in the esteemed company of our beloved Huzoor[aa]. It is an indescribable feeling. With emotions abounding in our hearts, our eyes were brimming, and our hearts swelled with joy. The affection we experienced surpassed even that which a father could shower upon his children."

Amir Sattar Sahib expressed his gratitude by saying, "I am deeply thankful for the time Huzoor[aa] gave to us. It was truly a blessed experience."

Mansoor Ahmed Sahib described the meeting as "an incredibly inspiring experience that greatly bolstered my faith."

Humayun Hafeez Haiderani Sahib reflected: "The mulaqat with Huzoor-e-Anwar[aa] was an immensely inspirational and spiritual experience. It made me realise that it is vital to seize every opportunity to be part of an event graced by Huzoor-e-Anwar's[aa] presence."

Lastly, Qamar Ahmad Shaheed Sahib shared, "There were mixed feelings of joy, excitement, and fear. It was a once-in-a-lifetime opportunity. Huzoor[aa] graciously guided us in all aspects, highlighting our shortcomings with love and affection, thereby motivating us to strive for improvement."

DIVINE JUSTICE UNVEILED: THE PERILOUS FATE OF THE OPPONENTS OF THE PROMISED MESSIAH[AS]

Naveed Ahmad Mangla – Missionary, Ahmadiyya Muslim Jama'at Canada

(In this article, a brief introduction of the opponents of the Promised Messiah[as], along with their opposition and perilous fate is given. Due to the length of the article, it is divided into two parts. Part one is presented in this issue while the second part will be published in the next issue, Insha 'Allah).

Introduction

Throughout the Holy Qur'an, it is evident that one of the key indications of a prophet's truthfulness is the divine support and victory bestowed upon them by Allah the Almighty, contrasting with the perpetual defeat experienced by their opponents. Allah explicitly emphasizes the prophets' success and the perpetual loss suffered by their opponents. The following verse highlights the indomitable faith and unwavering conviction instilled in the hearts of believers, assuring them of the ultimate victory of their noble cause.

كَتَبَ اللّٰهُ لَاَغۡلِبَنَّ اَنَا وَرُسُلِیۡ ؕ اِنَّ اللّٰهَ قَوِیٌّ عَزِیۡزٌ ﴿۲۲﴾

Allah has decreed: 'Most surely I will prevail, I and My Messengers.' Verily, Allah is Powerful, Mighty.
(Al-Qur'an, chapter 58, Al-Mujadalah; verse 22)

The success of the prophets is evident in the progress of their communities, which continue to thrive and flourish. In contrast, their opponents consistently experience setbacks and failures in their futile attempts to undermine the Prophet community. Their endeavors to oppose the community have no bearing on its steady and relentless march towards success.

The Holy Qur'an states:

اِنَّا لَنَنۡصُرُ رُسُلَنَا وَالَّذِیۡنَ اٰمَنُوۡا فِی الۡحَیٰوةِ الدُّنۡیَا وَیَوۡمَ یَقُوۡمُ الۡاَشۡهَادُ ﴿ۙ۵۲﴾

Most surely, We help Our Messengers and those who believe, both in the present life and on the day when the witnesses will stand forth,
(Al-Qur'an, chapter 40, Al-Mu'min; verse 52)

The annals of history bear witness to the enduring triumph of truth over falsehood, the Holy Qur'an refers to this fact by inviting the seekers to witness the perilous fate of the opponents.

قُلۡ سِیۡرُوۡا فِی الۡاَرۡضِ ثُمَّ انۡظُرُوۡا کَیۡفَ کَانَ عَاقِبَةُ الۡمُکَذِّبِیۡنَ ﴿۱۲﴾

Say, 'Go about in the earth, and see what was the end of those who treated the Prophets as liars.' *(Al-Qur'an, chapter 6, Al-An'am; verse 12)*

The actions, questions, and hatred displayed by opponents towards a Prophet of God serve as a means to validate and authenticate the truth of the Prophet's message. Therefore, the existence of opponents is not without purpose, as their opposition invokes the divine wrath of Allah, leading to the manifestation of signs indicating His assistance and support. Their opposition becomes a testimony to the divine nature of the Prophet and reinforces the significance of his mission.

The Promised Messiah[as] says: "Enemies and opponents (of Prophets) are beneficial in a way, Allah reveals many signs because of them: many facts and sciences are also disclosed. Their disagreement reveals extraordinary facts. If Abu Jahl and other (enemies) did not exist, the thirty parts of the Qur'an would not have been revealed. If everybody had the nature of Abu Bakr[ra] then they all would have converted, they would not have demanded any sign or miracle.

Hence, I do not believe the presence of opponents is useless, as their rivalry invites the wrath of Allah and signs of His help and support are revealed. *(Malfoozat Volume 7, p 11)*

He further states:

"The opponents accuse us with many allegations. At times, they say that we use foul language towards prophets, at times they say we do not offer prayers and keep fasts. Due to this, eventually, some of them, taking advantage of criticism, divert their attention towards us. So, because of this opposition, our work of years is being done in days." *(Malfoozat Volume 6, p 319)*

The Opponents, Opposition and Perilous Fate

1. Maulvi Muhammad Ismaeel of Aligarh

Introduction

In his book, Victory of Islam, the Promised Messiah[as] describes the hostility of an opponent by the name of Maulvi Muhammad Ismaeel and narrates the events that led up to his downfall. The Promised Messiah[as] states that Maulvi Ismaeel of Aligarh was amongst his very first opponents.

Opposition

When the Promised Messiah[as] visited Aligarh, he was not feeling well due to exhaustion and had decided not to engage in long conversations or address any large gatherings. However, at the humble request of Maulvi Muhammad Ismaeel of Aligarh, and his own desire to spread the message of Islam, he agreed to address an audience about the teachings of Islam.

Maulvi Sahib told the Promised Messiah[as] that people wanted to see and hear him speak, and thus, he agreed to seize the opportunity. However, the Promised Messiah[as] informed Maulvi Sahib that he could not deliver the sermon after the disapproval of God Almighty due to his ill health. In response, not only did Maulvi Sahib choose to disbelieve him, but his behavior became very hostile and aggressive. *(Victory of Islam, footnote from Pages 27-36)*

He began to spread false news about the Promised Messiah[as] that he made false prophecies using fijures and tools of astrology.

The Perilous Fate

As a challenge to his enmity, the Promised Messiah[as] conveyed the displeasure of Allah for the liars as stated in the Holy Qur'an, and said regarding Maulvi Sahib,

"…invoke the curse of Allah on those who lie". He published a Mubahila challenge in his book, Victory of Islam, in Qur'anic words:

فَمَنْ حَآجَّكَ فِيْهِ مِنْۢ بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ
اَبْنَآءَنَا وَاَبْنَآءَكُمْ وَنِسَآءَنَا
وَنِسَآءَكُمْ وَاَنْفُسَنَا وَاَنْفُسَكُمْ ۗ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَّعْنَتَ اللّٰهِ
عَلَى الْكٰذِبِيْنَ

Now whoso disputes with thee concerning him, after what has come to thee of knowledge, say to him, Come, let us call our sons and your sons, and our women and your women, and our people and your people; then let us pray fervently and invoke the curse of Allah on those who lie. *(Al-Qur'an, chapter 3, Aal-e-`Imran; verse 62)*

Similarly, challenging the Promised Messiah[as],

Maulvi Sahib wrote in his book:

And say, “Truth has come, and falsehood has vanished away” *(17:82)*

About a year later, in fulfillment of both challenges, Allah distinguished between truth and falsehood, and Maulvi Sahib became the object of Allah’s punishment and died due to a sudden sickness. *(Haqiqat-ul-Wahi, Page 343)*

2. Maulvi Charagh Din of Jammu

Introduction

Maulvi Charagh Din was an arrogant opponent against whom the Promised Messiah[as] initiated a Mubahila challenge. He was annihilated as a result. He claimed to receive Divine revelations that he was appointed as the Promised Messiah[as] ordered by Allah to use his scepter to defeat the dajjal [the Antichrist], whom he labeled as Hazrat Mirza Ghulam Ahmad[as] [God forbid].

Opposition

In his hostility towards the Promised Messiah[as], he wrote two books, one of which was called Minaratul Masih, in which he repeatedly described Hazrat Mirza Ghulam Ahmad[as] as the dajjal [God-forbid], which was prophesized in Ahadith.

In his second book, he issued a Mubahila challenge, accusing the true messenger of Allah, The Promised Messiah, and Mahdi[as], of being a mischief-maker [God-forbid] and vowing to destroy him.

The Perilous Fate

Allah the Almighty, the One who always distinguishes truth from falsehood,accordingly brought His beloved person in His protection and destroyed both Maulvi Charagh Din and his family members.

The Promised Messiah[as] eloquently describes The Perilous Fate of Maulvi Chargh Din by stating:

“It is a marvelous manifestation of Divine power, as well as a warning, that when he had handed over the piece of writing concerning the mubahila to the scribe, and even before it could be placed on the lithographic plates, both his sons died of the plague. Very soon, Maulvi Sahib contracted the plague and was exterminated as a divine sign for all who were witnesses to Maulvi Sahib’s admission of defeat, in his own words, ‘Now even God has turned against me’.” *(Haqiqat-ul-Wahi, Page 387)*

3. Dr. Henry Martin Clark

Introduction

Dr. Henry Martin Clark was a Christian missionary, who accused the Promised Messiah[as] of instigating a young man named Abdul Hameed to murder him during the late 19th and early 20th centuries, while Christianity was rapidly spreading throughout India. This was one of the despicable campaigns initiated against the Promised Messiah[as] by some Christian missionaries who felt threatened by the competition they faced from the Promised Messiah[as] and his Jama’at.

Opposition

The deceit of Dr. Clark came into light with the confession of Abdul Hameed during his trial, that he was pressured to give false statements against the Promised Messiah[as]. He admitted that he was asked to concoct a false story against the Promised Messiah[as].

The Perilous Fate

During the trial, Abdul Hameed confessed to perjury, and hatching a false and fabricated story against the Promised Messiah[as]. By the grace of Allah, the confession was enough to get the Promised Messiah[as] of the charges.

Allah, once again, granted divine protection and honor to His messenger, while humiliating and exposing the enemies of His beloved. Allah also granted dignity and respect to the Promised Messiah[as], who truly possessed a pious character who upheld the dignity and safeguarded the weaknesses of even his enemies. For instance, while his defense counsel cross-examined one of his greatest enemies, Maulvi Muhammad Hussain of Batala, in order to expose his negative character, the Promised Messiah[as] stopped his own lawyer from dispelling the honor of the witness.

4. Rashid Ahmad of Gangoha, and Maulvi Ghulam Dastgir of Kasoor

Introduction

In his book, Anjam-e-Atham, the Promised Messiah[as] relates the resistance of his various opponents and the incidences of their deaths. He states that he had invited several maulvis to a Mubahala challenge and had prophesied their horrendous end if they did not end their hostilities.

Opposition

While all his enemies were not courageous enough to accept his challenge, they continued to abuse the Prophet of Allah behind his back and continued in their denial. For instance, Rashid Ahmad of Gangoha maliciously labeled the Promised Messiah[as] as Satan [God-forbid]. Meanwhile, Maulvi Ghulam Dastgir of Kasur declared the Promised Messiah[as] as a liar and continually invoked the challenge, "The curse of Allah be upon the liars", against him.

The Perilous Fate

The Promised Messiah[as] stated that if the opponents accepted his challenge:

...I would pray that some of them may become blind, while others may be stricken with paralysis, or go mad, or die of snakebite, or meet an untimely death, or be dishonored, or suffer financial loss. *(Haqiqat-ul-Wahi, Page 313)*

Accordingly, Rashid Ahmad of Gangoha became blind and later died of snakebite. Similarly, Ghulam Dastgir became victim of Allah's revelation,

"I shall humiliate him who designs to humiliate you". *(Haqiqat-ul-Wahi, Page 313)*

Evidently, those opponents who accepted the challenge suffered the consequences of humiliation and horrifying ruin.

5. Maulvi Mohyi-ud-Din of Lakhokay

Introduction

Mohyi-ud-Din of Lakhokay was a maulvi who denounced the Promised Messiah[as] as a disbeliever.

Opposition

He falsely compared Allah's messenger, Hazrat Mirza Ghulam Ahmad[as], to the Pharaoh and wrongly predicted the torment that would befall the Promised Messiah[as][God forbid] by publishing it.

The Perilous Fate

The Promised Messiah[as] says about his death:

In the end, he himself died, and it has now been several years since he has departed from this world. *(Haqiqat-ul-Wahi, Pages 353-354)*

EMBRACING THE CONDITIONS OF ALLEGIANCE FOR PERSONAL AND SOCIAL TRANSFORMATION

Safi Rajput, Milton East

As Ahmadis, we firmly believe in the divine status of Hazrat Mirza Ghulam Ahmad of Qadian ‘‘peace be upon him’’ as the Promised Messiah and Mahdi. We have willingly pledged our allegiance, adhering to the ten conditions of bai’at, with the aim of improving our spiritual, moral, and intellectual well-being. Our commitment lies in prioritizing faith over worldly affairs and faithfully obeying the instructions of Hazrat Khalifatul-Masih[aa] in all matters of goodness.

If we keep the conditions of spiritual, moral, and intellectual improvement stated in the conditions of allegiance in front of us, then these should clearly be reflected in our social relationships, business transactions, daily dealings, household and family matters. Being a Nasir, many of us hold the responsibility of being family heads, thus making it even more crucial for us to familiarize ourselves with the standards established by the Promised Messiah[as]. For instance, in his book, *Izala-e-Auham*, the Promised Messiah[as] has stated the condition of bai’at under the title Completion of Propagation (Takmil-e-Tabligh). The summary of these conditions that refer to the moral conditions are: To not lie, not commit injustice, and to refrain from betrayal. To not be overwhelmed by carnal desires. To not cause harm to the general world and especially to Muslims through one’s carnal desires, either physically or verbally. To not be arrogant. To accept helplessness. To lead a life with a manifestation of perpetual cheerfulness. Generally, to strive to benefit humanity.

(Excerpt from Izala-e-Auham, Ruhani Khazain, Volume 3, pages 563-564)

By devoting our attention to these aspects, we not only have the potential to attain exemplary levels of ethics and morals but also surpass them. We can elevate the standards of our ethics, cultivate higher moral values within ourselves. Referring to the same, our beloved Huzoor[aa] states in his Friday Sermon of August 11, 2017:

However, if we assess ourselves, we will find that there is a significant number of us who do not act upon these principles (mentioned in conditions of bai’at) despite pledging allegiance to them. Until we personally experience a situation where we must sacrifice our rights or endure suffering to uphold our higher moral values, we loudly proclaim that we must undoubtedly demonstrate these superior ethics, and anyone who fails to do so commits a great injustice. But when we are directly affected, most of us forget about these ethics. If necessary, we twist and distort our words in such a way that they no longer hold truth but gravitate towards lies. Sometimes, to attain our rights, we even resort to injustice. Some people become involved in betrayal, presenting false testimonies to save themselves from betrayal. If not physically, then through our words, we often cause discomfort to others to fulfill our objectives. Instead of displaying humbleness, an arrogant attitude emerges, and at times, an expression of arrogance increases.

(Friday Sermon, August 11, 2017)

Based on the aforementioned, it is imperative for us to continuously and conscientiously examine our affairs. It is true that conflicts happen, they arise when there is a disagreement regarding

right and wrong, permissible and impermissible. Given the circumstances, as individuals who have taken the pledge of allegiance, it is incumbent upon us to exemplify the moral virtues and qualities expected of us by our pledge. We must refrain from prolonging disputes, rather than adamantly sticking to our own opinions, we must exhibit humility, kindness and sympathy for the sake of Allah's pleasure, and strive to maintain brotherhood among ourselves. We need to eliminate these misunderstandings or legitimate complaints and live with love and affection towards one another. The conditions of bai'at serve as a concise encapsulation of the teachings found in the Holy Qur'an and the exemplary behavior and conduct of our beloved Holy Master Muhammad (ﷺ). They offer us invaluable guidance on how to interact with our fellow human beings in a manner that harmonizes with these teachings and principles.

اِنَّ اللّٰهَ يَاۡمُرُ بِالۡعَدۡلِ وَالۡاِحۡسَانِ وَاِيۡتَآىِٔ ذِى الۡقُرۡبٰى وَيَنۡهٰى عَنِ
الۡفَحۡشَآءِ وَالۡمُنۡكَرِ وَالۡبَغۡىِ‌ۚ يَعِظُكُمۡ لَعَلَّكُمۡ تَذَكَّرُوۡنَ ۝٩١

Verily, Allah enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency, and manifest evil, and wrongful transgression. He admonished you that you may take heed.

(Al-Qur'an, chapter 16, An-Nahl; verse 91)

Under this verse, Hazrat Musleh Maud[ra], Khalifatul-Masih II writes in his commentary:

A religious scripture cannot claim to be perfect unless it possesses the following essential characteristics:

1. It must enjoin the performance of such actions as lead to man's moral and spiritual perfection and forbid the doing of such actions as are detrimental to the realization of such perfection.

2. It must prescribe laws which are applicable not to one particular individual or community but to the largest number of individuals and communities; and in the formulation of these laws due regard should have been paid to the dispositions and temperaments of all those people for whom it is intended, so that they may not find it difficult to act upon its teaching, every person according to his or her capacity.

3. The third characteristic that a perfect law must possess is that its teaching should be practical and practicable and acting upon it should not lead to deterioration in human morals, intellect or civilization.

The present verse beautifully combines all these essential qualities of a perfect Law. It has not failed to deal properly with both the positive and negative sides of the all-important question of the moral development of man. It has enjoined justice, the doing of good to others and kindness as between kindred; and has forbidden indecency, manifest evil and wrongful transgression.

(Volume Five Commentary, chapter 16, An-Nahl; verse 91)

Thus, we should manage our affairs with justice and kindness, facilitate others in the exercise of their rights, and should also be ready to give like kindred. Hazrat Musleh Maud[ra], Khalifatul-Masih II has attributed this highest moral to that of a mother whose love for her children is the result of a natural impulse. This is the stage that God wants us to achieve, the Holy Prophet (ﷺ) and his companions achieved, and this is what we have pledged in our bai'at.

The Holy Prophet (ﷺ) also repeatedly emphasized to the believers to conduct themselves with mercy and gentleness in the world, so that Allah the Exalted, may treat them with mercy in the heavens as well.

(Sunan Abu Dawood, Book of Manners, Chapter on Mercy, Hadith 4941)

What a great trade it is to provide ease to our brothers, as it not only makes us deserving of rewards, but also saves us from many afflictions and difficulties. Allah does not leave even a small act of goodness without reward. If we keep this golden guidance of the Holy Qur'an in mind and follow the instructions of the Holy Prophet Muhammad (ﷺ), adhere to our pledge of allegiance, then a peaceful society can be established through practical implementation. Restlessness and grievances will not spread, and prolonged distress will never prevail. When we envision an exemplary society characterized by absolute peace, it is essential for us to lead by example. The exemplary conduct of the companions of the Holy Prophet (ﷺ) provides us with a glimpse of how they maintained harmonious relationships among themselves through their actions and interactions.

It is narrated about Hazrat Abu Qatadah[ra] that there was some debt owed to him from a fellow Muslim. Whenever the person would come to ask for the debt, he would hide and avoid meeting him. One day, the debtor's son found out that he was at home. They called out to him from outside and said, "I know you're inside the house, there's no point in hiding. Come out and talk to me." When the person came out, they asked him why he was hiding. He replied, "The truth is that I am currently in a very difficult financial situation. My financial circumstances are very bad, and I have nothing. Along with that, I have a large family, and I have to fulfill their needs." Upon hearing this, Abu Qatadah[ra] said, "Is it really as you say?" The person replied, "I swear by God, that's the situation." Upon this, Abu Qatadah[ra] forgave all his debt.

(Sahih Muslim, Book of Financial Transactions, Chapter on the Virtue of Excusing Debtors, Hadith 4000)

Explaining the above incident, our beloved Huzoor[aa] advises the us in the following words.

This is the attitude of true believers, showing kindness, love, and affection for one another, creating an atmosphere of peace. However, it also highlights the situation of the person who lends money. They were not stubborn or unwilling to forgive the debt; rather, they were hesitant and embarrassed because they couldn't the debt, so they kept hiding. But it doesn't mean that they were unwilling to pay. Nowadays, situations arise where the opposite happens. People take loans and then try to prove that they didn't take any. So, a society based on peace is established through the attitudes of both parties. The one who lends money or has a right deserves ease from their side, and the one who is responsible for repaying the debt should feel a sense of responsibility and fulfillment due to their awareness and concern. Therefore, in this time and age, it is necessary for us to come into the pledge of the Promised Messiah[as] and develop such sentiments. Whether fate provides ease or not, whether fate compels someone to make the payment or not, the one receiving the right should express their gentle sentiments, and the one repaying the debt should feel the sense of responsibility and make every effort to fulfill the payment.

(Friday Sermon, August 11, 2017)

May Allah Almighty grant us the ability to manifest a true believer's color in our lives by embracing the conditions of allegiance for personal and social transformation. May we possess the highest standards of morality, the same standards that the Promised Messiah[as] expects from us, and which are mentioned in the Holy Qur'an, and those to which the Holy Prophet Muhammad (ﷺ) also drew attention. May we embrace and embody these qualities, Ameen!

THE SKY'S THE LIMIT: EXPLORING THE WORLD OF CLOUD COMPUTING

Masood Ahmed - Na'ib Qa'id Isha'at, Majlis Ansarullah Canada

Introduction

The term "cloud computing" first appeared in the 1990s to describe the increasingly used automated teller machine (ATM) networks. The term "cloud computing" was not at its current level of popularity until Google's then-CEO, Eric Schmidt, began using it in 2006. Through cloud computing, users access their applications and data in a hosted virtual server, benefiting from the advantages of modern technological advancements for a fraction of the regular cost through a "pay-as-you-go" pricing model. However, the increased reliance on third-party suppliers for vital IT services makes cloud computing more susceptible to risks than conventional systems.

The recent findings from Gartner project reveal that spending on public cloud services would increase from $410.92 billion in 2021 to $599.84 billion in 2023, as cloud services play a significant role in helping organizations to recover from the epidemic. Successful digital adaptations are driven by IT leaders who see the cloud as a means to a goal and not as a destination. Enterprises that leverage cloud computing in combination with new and emerging technologies, like Big Data, Machine Learning, Artificial Intelligence and Internet of Things, may even see greater success.

Overview

Cloud computing refers to a model in which users pay for access to a shared pool of remote resources rather than purchasing and maintaining their own hardware. IT services such as compute power, virtual machines, storage, databases, and networking are part of the cloud services. Additionally, cloud services broaden traditional IT capabilities to encompass the Internet of Things (IoT), machine learning (ML), and artificial intelligence (AI). Industrial applications that leverage cloud computing platforms include system simulations, weather forecasting, vehicle design, business intelligence, big data processing, and pay-as-you-go applications like Netflix or Dropbox.

Compute

"Compute" refers to software computation in cloud computing. It relates to processor power, memory, connectivity, storage, and other resources necessary to operate any application. Software that uses computationally intensive methods, such as machine learning or 3D graphics rendering, requires significant amounts of RAM and various CPUs. In this case, CPUs, RAM, and GPUs are referred to as computation resources, and the applications are termed compute intensive. Calculating power

is measured in terms of computing resources, which can be requested, allotted, and used for various computations. Some instances of computing resources are CPU & Memory. The CPU is the "brain" of the computer, and Millicores are the standard measure of processing power.

Storage

Object storage, file storage, and block storage are the three most used forms of cloud data storage. Each comes with its own set of benefits and potential applications.

Object Storage: It can be difficult for businesses to find scalable, efficient, and inexpensive solutions for storing the vast amounts of unstructured data they generate and maintain, such as images, videos, machine learning (ML) data, sensor data, audio files, and other forms of web content. As a data storage architecture, object storage is best suited for storing such massive amounts of unstructured data.

File Storage: Data is typically stored in a hierarchical folder and file format using file-based storage, also known as file storage, which is widely used across applications. The most prevalent file-level protocols for network-attached storage (NAS) servers are Server Message Block (SMB) for Windows and Network File System (NFS) for Linux.

Block Storage: Storage area networks (SANs) in data centres support the block storage (or block-level storage) format for storing data. Block storage organizes the data into discrete chunks that applications and virtual machines can easily access.

Databases

Databases hosted in the cloud are referred to as "cloud databases," and they can be accessed from anywhere, thanks to services like Salesforce, Rackspace, and Amazon EC2. Virtual-machine image or cloud database provider services can be used to run cloud databases. The key advantages of cloud databases include fast deployment, scalability, lower hardware costs, and security. Some prominent cloud database solutions are Amazon RDS, Amazon DynamoDB, Google's Cloud Datastore, Rackspace and MongoDB.

Architecting

Cloud architecting is a process of designing the infrastructure and software that enable cloud computing. It is not just about creating the infrastructure but also about making it scalable and secure. Cloud architecture is a task that requires knowledge of cloud computing, networking, security, and storage. The cloud architecture has four Components.

• First, cloud infrastructure serves as the foundation for computer, storage, and network architectures.

• Second, the cloud delivery model represents the client and provider sides of the cloud platform.

• The third is the cloud service model, which includes the type of service provided, such as IAAS, PaaS, or SAAS.

• Fourth, the cloud deployment model pertains to the strategy and governance of the cloud platform model. You need a thorough understanding of all these components to design a good architect.

Benefits

Cloud computing is transforming the way we live and work. Now more than ever, organizations of all sizes are adopting Cloud computing. However, the cloud is not without its flaws. It has many advantages, but some risks and concerns should not be dismissed. Let's examine the benefits and drawbacks of Cloud Computing in depth.

1. Cost savings: Pay-as-you-go is a prominent feature of the cloud. In the cloud, you only pay for the services you utilize. By avoiding costly

data centre expansions, businesses can save money and reallocate IT resources to more valuable strategic operations.

2. Faster Deployment: The speed of deployment is a significant benefit of cloud computing. Cloud computing allows for an entire system to be up and running in a matter of minutes.

3. High speed: The use of cloud computing enables you to deploy your service with minimal effort rapidly. Due to the accelerated deployment, you will be able to obtain the necessary resources for your system quickly.

4. Up-to-date software: In most cases, a cloud service provider would take care of all the hassle and expense of maintaining all the software and utilities, including any necessary operational or technical updates.

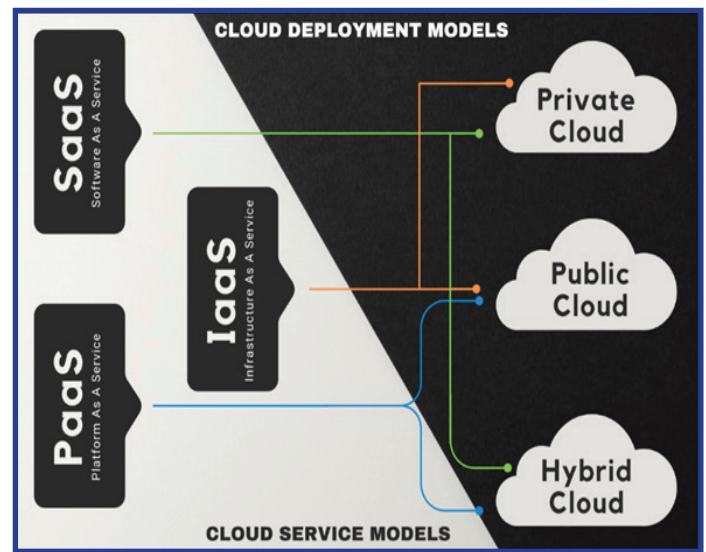
5. Unlimited storage capacity: The cloud provides a nearly infinite capacity for data storage. You have the ability to swiftly increase the amount of storage space you have available at any time for extremely low ongoing costs.

6. Advanced security: Contrary to popular opinion, cloud computing can enhance security due to its multiple integrated safeguards, regular updates, and centralized management.

7. Adaptability and scalability: A company can adapt to changing needs by using cloud computing. You can increase resources and storage easily and quickly to meet business needs without investing in physical infrastructure.

8. Data loss prevention: Backup and disaster recovery services are available from cloud providers. Cloud storage is better suited to local storage because it protects data from disasters like device failure, hacking attempts, and even accidental deletion.

Delivery Models

There are three primary forms of cloud computing: public, private and hybrid.

Public Cloud

The public cloud is the concept of cloud computing in which IT resources are offered through the internet. This strategy is built on the idea of resource sharing, whereby enterprises can transfer their information technology operations to a managed cloud provider, resulting in the resources being shared with several other organizations. The public cloud requires a persistent internet connection.

The public cloud is optimal for the following types of settings:

1. The definite system needs a predetermined number of users

2. Software and services for IT and operational processes

3. Peak demand requires additional resources.

4. Developers and testers

5. Non-sensitive data

6. A small business without an IT department

7. Scalable big data workloads

8. You need to launch a product in a short time

Public cloud advantages include no capital expenditures (CAPEX), business focus, affordability and cost agility. Lack of control and security are a few of its limitations.

Private Cloud

The services and infrastructure of a private cloud are hosted on a private network dedicated solely to one organization. It can be deployed within the company's on-premises data centre or off-site with the use of a cloud service. Many organizations prefer the private model due to the increased sense of security it offers. A managed cloud service can manage private cloud systems, but more accountability lies with the corporation in this model. However, private cloud development is particularly valuable for businesses that must comply with strict industry legislation and compliance requirements, such as government entities and financial institutions.

The private cloud is ideal for:

1. Secure data storage and processing
2. Agencies and businesses with strict regulations
3. Robust IT control and infrastructure security
4. High-risk cloud applications
5. Existing Virtual hardware and software
6. need the latest data centre infrastructure

Some of the private cloud advantages include dedicated and secure environments, scalability, security, and flexibility but private clouds are expensive with limited access to mobile phones, and may not scale well.

Hybrid Cloud

A hybrid cloud integrates public and private cloud infrastructures from several suppliers. By distributing your workload across a hybrid cloud, you can maintain each component of your organization operating as efficiently as possible. hybrid clouds are a great substitute for enterprises that require rapid access to computer resources but cannot afford a significant up-front investment. This is an excellent compromise position between public clouds and private clouds, as this offers the best of both worlds. The hybrid cloud accommodates the fact that portions of a business's operations are frequently better suited for public or private locations. Using this method, businesses can open up new areas of operation in the cloud while continuing to keep the legacy resources. Hybrid cloud use is on the rise because it combines the benefits of public and private cloud computing.

Hybrid clouds are best for:

1. Business critical on private cloud, dev and test on public
2. Dealing with fluctuating traffic sites
3. Need the advantages of both environments
4. Companies that have a defined strategy and technical expertise

Some advantages of a hybrid cloud are speed, security, scalability, more significant support, and cost-effectiveness. While the hybrid cloud benefits many firms, some enterprises may face obstacles, including complexity, deployment, visibility, and security.

Deployment Models

SaaS (Software as a Service)

SaaS was designed with the end user in mind; it enables the user to access and use web-based applications over the internet without downloading and installing any software. It's a service that provides consumers with access to software applications on an as-needed, pay-per-use basis. SaaS reduces expenses by allowing several users to share a single instance of the software hosted on a remote server. This service can be used online or using simple client applications. Additionally, the SaaS provider is accountable for managing all computing resources and other hardware. Popular SaaS providers offer the products and services listed

below.

1. Google Drive, Google Docs and Gmail
2. Dropbox
3. Microsoft Office 365
4. Customer relationship management services (CRM) such as Salesforce, HubSpot

Software as a service (SaaS) eliminates the requirements of downloading, installing, and running software on a local machine. As long as you have access to the internet, you can do everything from the comfort of your own home or office. There is no longer a need an IT consultant to install the software onto multiple office computers or worry about maintaining software. Software management, compliance, and security services may be available as add-ons to subscriptions. However, data security, compatibility, personalization, and inability to control are some of the limitations and concerns that come with migrating to IaaS.

PaaS (Platform as a Service)

PaaS is a cloud delivery model explicitly designed for application developers. It reduces the complexity for DevOps engineers by enabling the development and deployment of applications in robust and efficient environments. PaaS allows users to design, execute, and manage their applications without installing and sustaining infrastructure. The high cost of purchasing development software can be mitigated by outsourcing cloud service providers, which is precisely what PaaS offers. In addition, cloud users can take advantage of the elasticity, productivity, and workload optimization. Within this framework, the customer manages data and application resources while the provider handles the rest of the infrastructure. Popular SaaS vendors offer these products and services.

1. Google App Engine
2. Apache Stratos
3. Windows Azure
4. Amazon Web Services (AWS) Elastic Beanstalk
5. Adobe Magento Commerce Cloud

A PaaS solution allows developers to create new, customized software without writing complex code, reducing development time and costs. It's like the distinction between renting a venue and constructing one for an event. However, implementation, information security, operational constraints, and latency are just some of the disadvantages of PaaS that enterprises should be aware of.

IaaS (Infrastructure as a Service)

Infrastructure-as-a-Service (IaaS) is a cloud delivery model designed for network architects, system administrators and IT outsourcers. This service provides the physical components of a computer system in a virtualized setting so several users can share the hardware. These resources include data storage, virtualization, servers, and networking. In addition, IaaS enables cloud users to rent/use a service that best meets their needs by providing access to cutting-edge technology often out of their budget and providing simplified, cost-effective management of IT infrastructure. Using this service means you're in charge of everything from applications and data to execution and interfaces. Examples of IaaS services include:

1. Amazon Web Services (AWS)
2. Microsoft Azure
2. Google Compute Engine (GCE)

Due to the initial hardware investment, maintaining on-premise IT infrastructure can be expensive and time-consuming. IT specialists from the outside will be required to maintain everything fully functioning and up to date. With Infrastructure as a Service, (IaaS) can start small and scale up as your needs change. IaaS solutions are adaptable, scalable, and replaceable without losing customers. You can manage IaaS products yourself without an IT expert. Like SaaS and PaaS, a few things hold businesses back from fully adopting IaaS. These

include legacy systems, security, and internal training.

Risks

While cloud computing has many advantages, it also exposes significant risks on several important fronts that user companies must monitor and manage. In maximizing their cloud computing endeavours well-managed businesses should learn about these risks and take steps to minimize them.

Below are some potential cloud security threats that individuals and businesses should be aware of.

1. Data security: Migrating business data to an outside cloud infrastructure requires that cloud provider employees have access to the data to support the service. This creates a potential risk to data security, if there is a loss, leakage, or inaccessibility of data. This can disrupt the company, hurt it financially, damage its reputation, or breach regulations.

2. Security:

To gain unauthorized access to cloud resources, attackers can take advantage of APIs, cloud-based identities, and on-demand services, all of which are more common in the cloud than in conventional on-premises servers.

3. Technology:

Constantly developing technologies and a lack of standardization in integrating or interacting can lead to technology risk. Technology vulnerabilities may result in expensive re-architecture measures for acquiring or integrating new technologies.

4. Operational:

Operational risk may be related to the execution of business-critical IT services and tasks. DevOps, where development and operations responsibilities are merged, has also gained popularity as a result of the migration to the cloud. It could have an implication for IT operations, and development teams will need training in cloud environments and managed services in the cloud.

5. Malicious activities: Cloud providers are more vulnerable to attacks on their web portals since they facilitate multiple enterprises and must keep their services available on the public Web. Attackers seek target-rich environments, and cloud service providers group several clients in a small geographic region.

6. Vendor:

Unexpected vendor conditions, such as insolvency, litigation, or any other act of malice against the vendor, could severely affect an organization's goodwill and reputation. Since both private and public clouds rely on and are associated with third-party service providers, this threat is relevant to both types of cloud computing. Big corporations seeking to transmit big data while satisfying strict control requirements may find some of these vendors unsustainable.

7. Financial:

Overspending and declining revenue are potential

sources of financial risk. A significant risk for cloud platform subscribers is underestimating the initial costs of acquiring the infrastructure. Expenses for businesses using a public cloud environment might vary drastically as a result of a lack of preparation and unanticipated consumption. In the past, cloud cost management did not involve a certain level of focus skill or techniques. However, now it is necessary to delegate responsibility for budgeting, tracking, and managing cloud charges.

8. Compliance:

How compliance validation should be conducted for cloud-based applications is unclear. This sector has received very little attention so far, and providers' willingness to adhere to regulations varies substantially.

Conclusion

The IT industry is rapidly adopting cloud computing. As an alternative to expensive and rigid in-house systems, many businesses in industry are resorting to cloud computing services for data storage and processing. Whether you work in IT industry or not, cloud computing will have an impact on you, regardless of your job. The objective of this article is to familiarize you with cloud computing and various services offered.

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MAJLIS ANSURULLAH EASTERN CANADA ANNUAL REGIONAL IJTIMA

Nazim Ala, Majlis Ansarullah, Eastern Canada

The Ijtima program commenced at 9:30 am with a recitation of the Holy Qur'an. The first session was chaired by respected Sohail Saqib Sahib, Na'ib Sadr of Majlis Ansarullah Canada.

During the opening speech, Na'ib Sadr Sahib emphasized the responsibilities of Ansar in light of the recent instructions received during the virtual Mulaqat of the Majlis Ansarullah National Amla with our beloved Huzoor[aa] .

During the second session, several educational competitions took place, which received active participation and showcased a commendable level of competition. Here is a summary of the competitions and their participants:

- Tilawat 15 Participants
- Nazm 14 Participants
- Hifz e Qur'an 10 Participants
- Speech Urdu (Saf-e-Awal) 11 Participants
- Speech Urdu (Saf-e-Doum) 12 Participants
- Speech English (Saf-e-Awal) 09 Participants

The participants demonstrated great knowledge and skill throughout the education competitions, making the event engaging and enriching for the audience.

After the lunch break and the offering of Zuhr and Asr prayers, all the Ansar gathered to listen to the live address of our beloved Huzoor[aa] to the International Association of Ahmadiyya Architects and Engineers (IAAAE).

Following the address, it was time for some sports competitions, which included both team and individual participation. Here is a summary of the sports competitions:

- Tug of War: 2 Teams (Montreal vs Ottawa)
- Volleyball: 4 Teams
- Basketball: (3 Ball) 19 Participants
- Table Tennis: 14 Participants
- 100m Fast Walk (Saf-e-Awal): 11 Participants
- 100m Race (Saf-e-Doum): 13 Participants
- Message Relay: 5 Teams
- Memory (Mushaida Muaina) 14 Participants
- Musical Chair: 10 Participants

The concluding session of the Ijtima was chaired by Nazim-e-A'la Sahib of Ansarullah Eastern Canada. During this session, prizes were distributed among the Ansar who had secured top positions in both the educational and sports competitions.

The Ijtima concluded with a silent prayer at 7:15 pm, marking the end of the event. Following the concluding session, a dinner was served to all attendees.

This year, all three auxiliaries, Ansar, Khuddam, and Atfal, organized their Ijtima together at a single venue. In the morning of the Ijtima, before the commencement of the first session, a special Halwa Puri Breakfast was served to all the members.

A total of 130 Ansar members from 8 Majalis of eastern Canada participated in the Ijtima, making it a successful event by the Grace of Allah.